114 /116 cont./ society declares that the class of slaves is "really
567 secondary" and that it had "no appreciable task in the life of
the society." Consequently, he eliminates slaves from his
further discussion. From his data, however, it must be con-
565 cluded that slaves stood in a special relationship to the karaëng
567 and that in Goa they had no other ties among each other than
the awareness that they all belonged to members of one and the
same related group. The above-mentioned sunrang regulation
in which the Prince establishes a special sunrang only for his
554 slaves favors this point. To mention another example in
567 support of this interpretation, the adat community head of
634 Borongloë does not speak to a karaëng about his ata, but about
/117/ his people (taunna), because speaking of his ata would
be an expression of haughtiness. In so doing he would place
himself on a level with a karaëng and thereby make himself
ridiculous. Toward his subjects he does speak of his ata, but
even then he does so much less openly than the Prince (1).

[641]

1. In 1949 slaves in Borongloë had the active right to vote. In point of fact they participated in the election. Before the war I made no inquiries into this matter. On page 552 of his dissertation (1933), Friedericy reports that slaves were barred from the right to vote with respect to the heads placed over them. Here he is referring to the slaves belonging to the karaëng.

178 It seems that the possession of slaves is something that be-
565 longs to the karaëng group like a certain ritual or a certain
567 color, and that it is something which has been successively

[95 cont.]

793 special priestesses in the service of these objects. These ornaments, especially the gaoekang, must have been the origin of the position of the Karaëng. First of all, the original finder was the guardian of the holy object; a house was built for it, and other articles added to it. Lands, "ornament lands," also were reserved for the holy object, of which the guardian at first had the usufruct, but eventually they came to be regarded as his property. [96] His power was extended more and more because he enjoyed a kind of religious veneration. For a long time this gaoekang institution, as Mr. van Vollenhoven calls it, was probably the only native jurisdictional community on southern Celebes. It was also recognized as such by the Government and given the name of regency or district. In the eyes of the people, however, the district chiefs and regents still derive their position from the possession of ornaments. Some of the ornamentships united into confederacies, which in turn united to form larger kingdoms, such as Boni and Gowa, whose princes, as well as their ornaments, are said to have come from heaven.

565 From this it follows that among the Buginese and Makassarese the social classes in the society were the princes, the nobility, the middle class, and the lowest, among whom formerly were the slaves. This division is much sharper among the Buginese than among the Makassarese. A special feature 641 of their society was the follower-system, which arose because many lesser people, in order to escape from the unjust treatment and arbitrariness meted out to them by the anakaraëng, sought the protection of those whose "followers" they became. The follower was obliged to help his protector in agricultural work, to give him little presents on special occasions, etc. In exchange, the leader had the obligation to protect his client in any event. The tie between the two was completely voluntary and could be severed by either side.

Family Law. Since the clans no longer exist and the family has no great significance, there is no question of exogamy among the Buginese and Makassarese. Eleutherogamy with the